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BIBLE READING

*Syn. Theol. Sem. by
Wm. H. Jackson*

ON THE
Second Coming of Christ.
ACCORDING TO THE SCRIPTURES.

JAMES H. BROOKES.

SPRINGFIELD, ILL.

EDWIN A. WILSON, PUBLISHER.

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BIBLE READING

ON

THE SECOND COMING

OF

CHRIST.

With an Introduction by

L. C. JAMES H. BROOKES, 1830-

Editor of THE TRUTH, and author of "Maranatha; or the Lord Cometh;" "The Way Made Plain," "How to be Saved," "May Christians Dance?" etc.

Prefatory Remarks by

GEORGE C. NEEDHAM AND HENRY MOOREHOUSE.

"Surely I come quickly."—REV. xxii. 20.

SPRINGFIELD, ILL.:
EDWIN A. WILSON,
LABOR OF LOVE OFFICE.

BT 885
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THE
LABOR OF LOVE
PRESS

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PUBLISHER'S PREFACE.

This little book is sent forth freighted with the testimony of the Holy Ghost with reference to one of the most precious truths contained in God's Word—the Second Coming of our adorable, once crucified, but risen and exalted Lord;—which, praises be to His Name, though long neglected, and by many entirely rejected, is yet a “blessed hope” to very many of His dear saints.

We trust that every child of God will examine with an unbiassed mind the texts here grouped together by our dear Brother BROOKES, and thus be led to accept, without controversy, the clear unmistakable teaching of the Word on this precious and most interesting theme. The child of God who is subject to the clear teaching of His Word, will find himself shut up to one fact, not to be controverted by any man whose sole and only weapon is the “Sword of the Spirit,” and that is this: that the one thing the Holy Ghost seeks to impress upon those who have been united to Christ, is His personal return; the necessity for “looking” for Him; and the further fact that no part of His teaching leads us to look for or calculate upon any thing that shall take place prior to His revelation; but, on the contrary, the one thing that should incite us faithfully to represent Him here, is the assurance that there is nothing in the way of His immediate Coming except the long-suffering of God to usward.

This doctrine is objected to often on the ground that it is a hindrance to active, earnest work for souls, but this has no foundation in fact, as is clearly proven in the laborious efforts now put forth to win them by our dear brethren MOODY, WHITTLE, NEEDHAM, MOORHOUSE, and others equally zealous for the Lord who esteem the "Lord's Coming" as the one most precious and glorious incentive to active and earnest work to lead souls to Him who has redeemed them, and who will soon come to take them to Himself, for He has only gone to "prepare a place for them," and yet a "little while" and He that comes will come, and will not tarry.

In connection with the Spirit's word on this question we ask your prayerful consideration of the prefatory remarks of one who has given much time and profound consideration to this subject, Rev. JAMES H. BROOKES, the compiler of this little volume, and the author of *Maranatha*, replete with scripture proofs of its importance, and an able expounder of this Bible doctrine; as well as the introductory remarks by HENRY MOORHOUSE, the English Bible Reader; and GEORGE C. NEEDHAM, known as the Irish Evangelist; introduced to show the value they place upon this truth. The labors of these two brethren have been owned and blessed of the Lord wonderfully, as many could testify in this country as well as in their own. May God's best blessing rest upon these pages, sent out only in His Name.

THE PUBLISHER.

INTRODUCTION.

BY JAMES H. BROOKES.

The following little pamphlet contains the substance of several Bible Readings given at Swampscott, near Boston, in July, 1876. It pleased the Lord to bless His own word to many who were in attendance; and the dear brother who sends forth this publication has thought that it might be owned in awakening increased interest concerning the great truth of which it treats.

Of course it is a mere summary of what was said, as all expositions and illustrations are necessarily excluded. Without such expositions, the bearing upon the points discussed of a few of the Scriptures quoted, may seem obscure; but it is hoped that enough is clearly stated, not only to show the prominence and importance of our Lord's second coming, as set forth in the word of God, but to indicate its relation to the Jews, and to the Church of the present dispensation.

The objections that are commonly heard against the doctrine here advocated are, first, that it is not the view of popular commentators and theologians who exercise a controlling influence over the opinions of most Christians; and, second, that it must necessarily discourage the hearts of God's people, and thus paralyze their efforts to advance the Redeemer's cause and Kingdom.

To the former objection it might be sufficient to reply that, whatever may be true of the prevailing sentiment in the Theological Schools of America, those in Europe who occupy the front rank as Evangelical expositors, theologians, and preachers, are generally very decided in their testimony to the pre-millennial advent of Christ, as were the leaders of the Reformation, and the great majority of the Christian writers during the first three centuries.

To the latter objection it is enough to answer that, so far from crippling the energies of the believer, it is the mightiest incentive to sustained and enthusiastic labor for the Master. It would be easy to name scores of brethren in Great Britain, and of Missionaries in heathen lands, who are stimulated by it to the most earnest, faithful, and self-denying work; while in this country reference may be made to Moody, Whittle, Moorhouse, Needham, Brown, Grant, Barnes, Loiseaux, and other Evangelists not so well known, all of whom are devout and diligent students of the Word, and all of whom are joyfully "looking for that blessed hope."

If, however, it should be scouted or neglected with contemptuous indifference by human authority, the humble child of God would still see no reason for rejecting a truth so plainly and fully taught in the Bible. Many have commenced a thorough examination of the subject, with the design of disproving and overthrowing the doctrine of our Lord's personal coming before the Millenium, and have concluded their research with its cordial acceptance: it is doubtful whether

any have pursued the investigation in a spirit of prayerful and simple subjection to the Scriptures alone, without the conviction that the doctrine derives a powerful support, to say the least, from the teachings of our Saviour, and of the inspired prophets and apostles.

But, after all, its chief value is found in its practical blessing to the soul. Unless it is so studied that its animating, comforting, elevating, and separating power is experienced in the daily life, those who "love his appearing" would say, let it be passed by altogether. Nothing is more painful than to know that it is often taken up with an idle curiosity, or with a cold desire to discover dates, and to speculate about "times and seasons." The heart of the weary believer, longing for the coming of Jesus Himself, feels that it is too sacred and too sweet to be touched by an unhallowed hand.

JAMES H. BROOKES.

ST. LOUIS, Jan. 1877.

INTRODUCTION.

BY GEO. C. NEEDHAM.

Christians, who are looking for their Lord from heaven, will joyfully hail the present publication. The author of "Maranatha" has done good service to the church in collating the scriptures bearing on her true hope, and kindred subjects. Those whose hearts have been exercised in this direction, will hereby discern, from the word itself, the relation of the Lord's personal coming to the present time. Little that is human is introduced save the expository paragraphs heading each chapter, with explanatory remarks interwoven throughout, and these form but the connecting links whereby the harmony and fulness of the word, presenting each special phase of truth, will be more readily appreciated.

Not always does the narration of personal experience furnish proof in argument, nor is the following presented with such a view. It is recorded simply to illustrate how earnest seekers after the truth were led when coming with unbiassed minds and teachable hearts to the Scriptures of God.

In the early part of the year 1861, the southern portion of Ireland was visited with the power of God in a very signal manner. Many persons of the Protestant faith, having a name to live, were

quicken into newness of life. Lacking opportunity of human teachers, a number of the converts, the writer amongst them, were led to establish a weekly meeting of Bible study. Carefully we sought to compare scripture with scripture, waiting in prayer before the Lord for light on the difficult passages, until the word became living, real, intelligible and precious.

A few of the brethren could read the Greek, which helped us in our critical examination of the New Testament, without previous theological training, and as yet ignorant of the foundation doctrines of truth. We had few theories to bring to the word for test or ratification. Coming to the word for instruction, we earnestly sought the way of the Lord. The Bible became very precious in its literalness and adaptation to the needs and craving of the heart.

It was then, in journeying through the Gospels, and subsequently, in the Epistles, we discovered the prominence given to the second advent of Christ. With limited ideas of what the world outside, or the church around, believed regarding this doctrine, we investigated the word alone, being neither helped or hindered by traditional theology. The glorious coming of our Lord, as an event hastening near, became to our souls an inspiring, energizing hope. It was not death; it was no mysterious spiritual coming; it was not even a literal coming, thousands or millions of years hence, which we were led to embrace.

As the years rolled on, the members of our Bible class separated. Some to-day are able ministers of the New Testament—teachers in the Church of God; some are Evangelists, while

others are more private Christians—each one, however, firmly adhering to the personal, pre-millennial advent of Christ, as the hope set forth in Holy Writ. In later years some of us have given our attention to reading *post*-millennial writings; we have conversed freely with intelligent brethren, anti-advent in creed and profession. By some we have been entreated to give up what was not popular, whilst others have ridiculed our faith. Notwithstanding the conviction of the scripturalness of our position deepens, and the hope grows more precious.

A long list of names could be given, of fathers in the church in early and later times, whose godly character, and earnest lives were above reproach, who watched for the coming of their Lord. And the list increases each day, numbering now the names of leading ministers in all denominations—nearly all of the well-known Evangelists, and a host of studious, devout men and women in this and other countries. Thus the subject is taking hold on spiritual Christians. To convert men to a dogma, a creed, an ecclesiastical formula—what of that? But to be instrumental in bringing lost men to Christ, and introducing to beloved saints this joyous, comforting, purifying, invigorating HOPE, is what we earnestly covet. Other truths have their place; other doctrines which endear the Saviour to our hearts, must not be ignored; but why, oh! why, does the church in any of her teachers or members, crowd out, and persistently reject a truth which runs through all the word and enriches the experience of those who hold it in righteousness.

The objections raised against a personal and

pre-millennial advent are, for the most part, weak, chiefly based on misrepresentation. Take, for instance, the following conversation which took place recently between a Christian minister and the writer. The objections presented by him being the same in substance as raised by others at different times.

"What is your candid objection against the theory of a pre-millennial advent?"

"The advocates of that doctrine differ so widely amongst themselves, and present so many conflicting views, that there is no possibility of determining who are nearest right."

"I admit there are different views held by *pre*-millennialists regarding the chronology and order of events, the details of anti-christian developments, and natural judgments; the signs preceding or following our Lord's appearing—but all agree on the great overshadowing features of the Advent itself, viz: The Lord coming in person in His glory, to take His people to Himself, and to commence a new era of things, differing from all previous dispensations, according to the prophetic Word."

"But then it has a tendency to weaken gospel efforts and make little of the gospel itself."

"Come, now, do you really believe those men who are governed by this hope are less diligent than others, and have less faith in the gospel as the means which God ordained to gather out a people to His own name? Is Dr. Bonar guilty of the charge?"

"No."

"Was McCheyne?"

"No."

"Was Dr. Chalmers, after he embraced that view?"

"No."

"Is Mr. Spurgeon?"

"No." }

"Is George Muller?" (the founder of the Bristol Orphanage.)

"No."

"Is D. L. Moody?"

"No."

"Is Major Whittle, Henry Varley, Dr. Brooks, Bishop Nicholson, or Dr. Tyng? Are they carnal preachers, or careless Christians!"

"No, nothing of the kind."

"Have you other objections besides these?"

"Oh, well, I have heard of Second Adventists who deny the existence of a personal Devil and a personal Holy Ghost, and are materialists of a low order. They advocate the unconsciousness theory, annihilation and kindred subjects, and do not believe in the soul's existence."

"Indeed, my brother, I do not deny what you say about that *sect. They have done much mischief in connecting the second coming with such doctrines. But you know all truth has disastrously suffered similarly. There is nothing genuine but what is counterfeited, misrepresented, or caricatured, and this potent truth has not escaped the Devil's enmity."

Thus it is that prejudice, cold indifference, or respect for prominent divines who oppose the truth, hinder many from accepting and rejoicing in that part of God's revelation which tends to

* Not the Evangelical Adventists who are an humble, pious body of Christians.

make Christians unworldly, spiritual, unselfish, and earnest in their lives. The church in later centuries has lost sight of her true hope, and with rare exceptions, effort is paralyzed, zeal has flagged, the flesh has been pampered, idleness, hardness, heartlessness and worldliness have flowed in like a setting tide sweeping away her testimony as "the salt," and "light," from the moment her professed members began to say "my Lord delayeth His coming."

I believe the thousands of scattered Christians whose hearts have grasped this truth will be heard declaring as with united voice, "the Lord is at hand." They can no longer keep silence. This truth, proclaimed in the spirit's power, will save the church from shipwreck.

Receiving it, not as a theory only, but as a living hope that at any moment our Lord may come, and translate His saints to glory, will bring new life and love, and power into the soul, and into the work we are called to prosecute. His cry, "Behold, I come quickly," is the onward cheer of the great Commander to nerve His church to the end. Shall we not gladly respond, "Even so, come Lord Jesus," for "yet a little while and He that shall come will come, and will not tarry."

INTRODUCTION.

BY HENRY MOORHOUSE.

THE Blessed Hope of our Lord's return is a truth that is very dear to me; and in no book outside the New Testament have I seen it more sweetly or clearly shown forth than in *Maranatha*, by Dr. J. H. BROOKES, of St. Louis. I am sure these few pages by our dear brother will be blessed by our loving Father in Heaven, to the comforting of many of the little flock who are waiting for the Hour when He, their Lord, shall, according to His Word, "descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

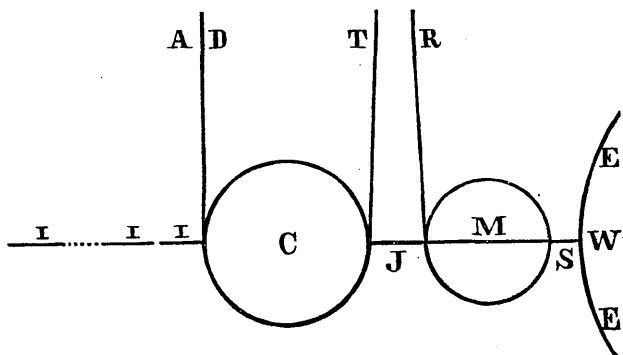
HENRY MOORHOUSE.

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ILLUSTRATIVE DIAGRAM.



I I I represents the history of Israel up to the time of our Lord's rejection.

A D represents His ascension, and the descent of the Holy Ghost at the beginning of the present dispensation.

C is the Church age, during which the Holy Ghost is gathering out of all nations the body and bride of Christ.

T is the translation of the risen and changed saints at the coming of the Lord for His waiting people.

J is the short period of terrible judgments, described in the Apocalypse, chapters vi.-xix., when the Antichrist shall reign and Israel shall be taken up again.

R is the revelation of Christ with all his saints here on the earth.

M is the millennial kingdom for a thousand happy years.

S is Satan loosed out of prison for a little season.

W is the final judgment of the dead before the great white throne. E E is Eternity.

BIBLE READING

ON THE

Second Coming of Christ.

(According to the Scriptures.)

BY JAMES H. BROOKES, ST. LOUIS.

CHAPTER I.

FIRST, the prominence of the subject in the teachings of our Lord and of the Holy Ghost. It is mentioned three hundred and eighteen times in the two hundred and sixty chapters that make up the New Testament, or if the whole book is divided into verses, it occupies one of twenty-five verses from the first of Matthew to the last of Revelation. As examples of the way in which it is pressed upon our attention by the Saviour and the inspired writers, read:

MATT. xvi. 26, 27.—For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

MATT. xix. 28.—And Jesus said unto them, Verily, I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

MATT. xxiii. 39.—For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

MATT. xxiv.; xxv.—MATT. xxvi. 64.—Jesus saith unto him, Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

MARK viii. 38.—Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in the glory of his Father with the holy angels.

MARK xiii. MARK xiv. 62.—And Jesus said, I am : and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

LUKE ix. 26.—For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

LUKE xii. 32-46.—Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms ; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning ; and ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also : for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all ? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season ? Blessed is that servant, whom his lord when he cometh shall find

so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

LUKE xiii. 35.—Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

LUKE xvii. 22–37.—And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed: the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? and he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

LUKE xviii. 8.—Nevertheless, when the Son of man cometh, shall he find faith on the earth?

LUKE xix. 12-27.—He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin : for I feared thee, because thou art an austere man : thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant, Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow : wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury ? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given ; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

LUKE xxi. JOHN xiv. 1-3.—Let not your heart be troubled : ye believe in God, believe also in me. In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also.

JOHN xvi. 22.—And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

JOHN xxi. 18-23.—Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following ; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee ? Peter seeing him saith to Jesus, Lord, and what shall this man do ? Jesus saith unto him, If I will that he tarry till I come, what is that to thee ? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die : yet Jesus said not unto him, He shall not die ; but, If I will that he tarry till I come, what is that to thee ?

ACTS i. 6-11.—When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel ? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel ; which also said, Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven.

ACTS iii. 19-21.—Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ; and he shall send Jesus Christ, which before was preached unto you : whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

ROM. viii. 18-24.—For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

ROM. xi. 21-27.—For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.

I COR. i. 7, 8.—So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

I COR. iv. 5.—Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

I COR. xi. 26.—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

I COR. xv. 23-58.

II COR. i. 14.—As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

GAL. v. 5.—For we through the Spirit wait for the hope of righteousness by faith.

(*The hope in the New Testament being always connected with the second coming of the Lord.*)

EPH. i. 12.—That we should be to the praise of his glory, who first trusted (hoped) in Christ. (See margin.)

EPH. iv. 30.—And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

PHIL. i. 6, 10.—Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. * * * * That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.

PHIL. iii. 20 21.—For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

PHIL. iv. 5.—Let your moderation be known unto all men. The Lord is at hand.

COL. iii. 4.—When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

I THESS. i. 10.—And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

I THESS. ii. 19.—For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming.

I THESS. iii. 13.—To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

I THESS. iv. 13-18.—But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and, with the trump of

God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

II THESS. i. 6-10.—Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

II THESS. ii. 1-12.—Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposes and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

II THESS. iii. 5.—And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

I TIM. vi. 13, 14.—I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession. That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.

II TIM. iv. 1-8.—I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

TIT. ii. 11-15.—For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

HEB. ix. 28.—So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

HEB. x. 37.—For yet a little while, and he that shall come will come, and will not tarry.

JAMES v. 7, 8.—Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

I PET. i. 7-13.—That the trial of your faith, being much more precious than of gold that perisheth, though it be tried

with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

I PET. v. 4.—And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

II PET. iii. 1-13.—This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the

earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

I JOHN ii. 28.—And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

I JOHN iii. 2.—Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

JUDE 14, 15.—And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

REV. i. 7.—Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

REV. ii. 25.—But that which ye have already hold fast till I come.

REV. iii. 11.—Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

REV. xvi. 15.—Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

REV. xix. 11–21.—And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the

winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

REV. xxii. 7, 12, 20.—Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. * *
* * And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. * *
* * He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

CHAPTER II.

SECOND, the coming thus everywhere set forth in the New Testament always refers to the literal and personal coming of our Lord, and never once does it mean death, or the destruction of Jerusalem, or the conflict of armies, or the visitation of cholera, or the progress of the Church, or any other event or providence, whatsoever, except that which is plainly predicted all through the inspired word, even the advent of Jesus Christ a second time to our earth. Carefully study the following portions of Scripture:

JOHN xiv. 3.—And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

JOHN xxi. 22, 23.—Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

ACTS i. 11.—Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

ACTS iii. 20, 21.—And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

ROM. viii. 23.—And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body.

I COR. xv. 23.—But every man in his own order : Christ the firstfruits ; afterward they that are Christ's at his coming.

PHIL. iii. 20.—For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ.

COL. iii. 4.—When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

I THESS. i. 10.—And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

II THESS. i. 10.—When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

I TIM. vi. 14.—That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.

II TIM. iv. 8.—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love his appearing.

TIT. ii. 13.—Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

HEB. ix. 28.—So Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time without sin unto salvation.

JAMES v. 7.—Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

I PET. v. 4.—And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

II PET. iii. 4.—And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

I JOHN ii. 28.—And now, little children, abide in him ; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

JUDE 14.—And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints.

REV. xix.

Any one who is subject to the Word of God, will, on reading the foregoing, despite the powerful

influence of traditional teaching, soon become convinced that it is a real and bodily coming of Christ which is meant in every instance. The words used to set forth His coming are the strongest the copious Greek language could furnish to imply His literal and personal return to the world, and if any thing else had been intended, it would have been easy to express what was designed in other terms. For the truth of the doctrine that He is to come personally there are four witnesses, the Lord Jesus, the Holy Ghost, angels, and the early Church.

CHAPTER III.

THIRD, from the beginning to the end of the New Testament there is not so much as a hint of the millennium, or of the universal supremacy of righteousness, preceding the personal coming of Christ. On the other hand the entire book plainly teaches that to the very close of the present age and until His return, there will be cross-bearing, temptation, toil, trial, suffering, persecution, the hatred of the world as the portion here of the saints; and that the corruption and wickedness already abounding in the days of the Saviour and of the apostles will continue, with increasing manifestation of human depravity and pride up to the visible appearing of our rejected Lord—

MATT. v. 10, 11, 44.—Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. * * * But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

MATT. vii. 13-22.—Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few they be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring

forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

MATT. x. 21-25.—And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

MATT. xiii. 24-30.—Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

MATT. xvi. 24.—Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

MATT. xviii. 7.—Woe unto the world because of offences; for it must needs be that offences come; but woe to that man by whom the offence cometh!

MATT. xxiv. 36-51. MATT. xxv. 1-13. MARK viii. 34.—And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

MARK xiii. LUKE vi. 20-35. LUKE ix. 23.—And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

LUKE xii. 32, 51-53.—Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. * * * * Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

LUKE xviii. 8.—I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

LUKE xxi. JOHN xv. 18-21.—If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

JOHN xvi. 33.—These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

JOHN xvii. 14-16.—I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world.

ACTS v. 41.—And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

ACTS viii. 1-4.—And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the word.

ACTS ix. 16.—For I will shew him how great things he must suffer for my name's sake.

ACTS xiv. 22.—Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

ACTS xv. 14-17.—Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets: as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

ACTS xx. 29, 30.—For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

ROM. viii. 17-24.—And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope:

but hope that is seen is not hope : for what a man seeth, why doth he yet hope for?

ROM. xi. 17-22.—And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

I COR. ix. 24-27.—Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

I COR. xv. 19.—If in this life only we have hope in Christ, we are of all men most miserable.

II COR. iv. 17, 18.—For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

II COR. xii. 10.—Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

GAL. i. 6-10.—I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be

accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

GAL. v. 1-11.—Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

EPH. vi. 11-18.—Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

PHIL. ii. 12.—Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

PHIL. iii. 7-14.—But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things

but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

COL. iii. 5.—Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

I THESS. ii. 14.—For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews.

I THESS. v. 1-8.—But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation.

II THESS. i. 5-10.—Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble

you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

II THESS. ii. 1-12. I TIM. iv. 1, 2.—Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.

I TIM. vi. 12.—Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

II TIM. ii. II TIM. iii. 1-13. II TIM. iv. 1-4.—I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

HEB. x. 30-37.—For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall in the hands of the living God. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.

HEB. xii. 1-9. —Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

HEB. xiii. 13.—Let us go forth therefore unto him without the camp, bearing his reproach.

JAMES v. 1-11.—Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and have been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned:

behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

I PET. iv. 12-18.—Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

I PET. v. 10.—But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

II PET. ii. 2.—And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

II PET. iii. 3, 4.—Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

I JOHN ii. 18.—Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

JUDE 4, 12-15.—For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. * * * * These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth,

without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

REV. i. 7.—Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

REV. ii. 26.—And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.

REV. iii. 10, 11.—Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

REV. vi-xix.

[The following references were omitted from their consecutive position, and should be read in their proper order.]

PHIL. i. 29.—For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake.

PHIL. iii. 18-21.—(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

II TIM. ii. 12.—If we suffer, we shall also reign with him: if we deny him, he also will deny us.

II TIM. iii. 1-5, 12, 13.—This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures

more than lovers of God ; having a form of godliness, but denying the power thereof : from such turn away. * * * *
Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

The utmost said about the success of the Church is that it is to bear witness, and that God will take a people out of the nations to the name of His Son ; but the very reverse of universal triumph is everywhere implied. Indeed it seems strange that any heart true to Christ can desire the Church to achieve the victory, without His personal presence, in a world where He was despised and murdered.

CHAPTER IV.

FOURTH, His bodily return, therefore, is held forth throughout the New Testament as the proper hope of believers, and is used to point more than forty different exhortations and admonitions, entreaties and incentives to practical holiness:

MATT. xvi. 26, 27.—For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

MATT. xix. 27, 28.—Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

MATT. xxiv. 42-44.—Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

MATT. xxv. 13, 19-21.—Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh

* * * * *

After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done,

thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

MARK viii. 38.—Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

MARK xiii. 32–37.—But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

LUKE xii. 35–38, 42–44.—Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. * * * * And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Of a truth I say unto you that he will make him ruler over all that he hath.

LUKE xvii. 24–30.—(See p. 3.) xix. 12, 13.—He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

JOHN xiv. 3, 28.—And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. * * * * Ye have

heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father : for my Father is greater than I.

JOHN xxi. 22.—Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

ACTS i. 11.—Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

ACTS iii. 19-21.—(See p. 5). xv. 16, 17.—After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

ACTS xxiii. 6.—But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

ROM. viii. 23, 24.—(See p. 6).

ROM. xiii. 11.—And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

ROM. xiv. 10.—But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

I COR. i. 7, 8; iv. 5; xi. 26.—(See p. 6).

I COR. xv. 23, 24.—But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

II COR. i. 14.—(See p. 6); v. 10.—For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

GAL. v. 5; EPH. iv. 30.—(See p. 7); v. 27.—That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

PHIL. i. 6, 10.—(See p. 7); ii. 16.—Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

PHIL. iii. 20, 21; iv. 5; COL. iii. 4; I THESS. i. 10; iii. 13; iv. 13-18.—(See p. 7).

I THESS. v. 1-9.—But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon woman with child: and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. * * * *
And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

II THESS. i. 6-10; ii. 1-12; iii. 5; I TIM. vi. 14; II TIM. iv. 1-8; TITUS ii. 11-14; HEB. ix. 28; x. 37; JAMES v. 7, 8; I PET. i. 7, 13.—(See pp. 8, 9, 10); iv. 13.—But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

I PET. v. 4.—(See p. 10). II. PET. i. 19.—We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts.

II PET. iii. 1-14.—(See pp. 10, 11 for 1-13); 14.—Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

I JOHN ii. 28; iii. 2; JUDE 14; REV. i. 7; ii. 25; iii. 11.—(See p. 11).

CHAPTER V.

FIFTH, at the coming of the Lord *for* His people, which may occur at any moment, the bodies of believers now asleep in the grave shall come forth, and real believers who are living at the time shall be caught up with the risen saints in clouds to meet Him in the air.

JOHN xii. 26.—If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

JOHN xiv. 3, 19.—And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. * * * * Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

JOHN xvii. 24.—Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

I COR. xv. 23, 51-53.—But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. * * * Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

PHIL. iii. 20, 21; I THESS. i. 10; iv. 15-18.—(See p. 7). I THESS. v. 10.—Who died for us, that, whether we wake or sleep, we should live together with him.

It will be observed that not a word is here said about the resurrection of the unrighteous dead, nor will they be raised until a thousand years later.

CHAPTER VI.

SIXTH, we must distinguish between the coming of the Lord *for* His people, and His coming *with* them.

ZECH. xiv. 5.—And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach into Azal: yea, ye shall flee, like as ye fled from the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

COL. iii. 4; 1 THESS. iii. 13.—(See p. 7); iv. 14.—For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

REV. xix. 14 —And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

Or, between the coming of the Lord and the appearing of the Lord, the latter introducing the period so often mentioned in Scripture as “the day of our Lord.” The coming of the Lord is that aspect of the second advent which relates to the resurrection and rapture of the saints, and since His ascension it has been the object of hope to every intelligent Christian; His appearing, followed by the day of the Lord, is that aspect of the second advent which relates to Israel and the unbelieving world. He comes *for* the saints, and, after a brief interval of culminating wickedness, He appears *with* them, when He inflicts judgment upon the nations, and associates the Church with Himself in administering His kingdom and in His reign over the earth.

MATT. xix. 28, 29.—And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.

LUKE xxii. 29, 30.—And I appoint unto you a kingdom, as my father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

I COR. vi. 2, 3.—Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?

II TIM. ii. 12.—If we suffer, we shall also reign with him: if we deny him, he also will deny us.

REV. v. 9, 10.—And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.

And, for examples of the use by the Holy Ghost of the phrase, *the day of the Lord*, as always connected with judgment:

ISA. ii. 12.—For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.

ISA xiii. 6-9.—Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

JER. xlv. 10.—For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries; and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

EZEK. xxx. 2, 3.—Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day! For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

JOEL i. 15.—Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.;

JOEL ii. 1, 11.—Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand.

* * * * * And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

JOEL iii. 9-14.—Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your ploughshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

AMOS v. 8-20. OBAD. 15.—For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

ZEPH. i. 7-18. ZECH. xiv. 1.—Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

MAL. iv. 1 THESS. v. 2.—For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

II PET. iii. 10.—But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

In the last chapter of the Old Testament His appearing is described as the Sun of righteousness, to be seen by Israel and all the world; in the last chapter of the New Testament His coming is described as the Morning Star, to be seen only by the patient watchers:

MAL. iv. 2.—But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves in the stall.

REV. xxii. 16.—I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

CHAPTER VII.

SEVENTH, at His coming all who are united to Him by the Holy Ghost through faith having been caught up with risen believers to meet Him in the air, there immediately follows the judgment of the saints, and the distribution of rewards according to the fidelity of each. Of course by the judgment of the saints, it is not meant that their persons will be judged, as if it were still uncertain whether they personally had been purchased by the blood of Christ; nor is it meant that their sins will be judged, as if the question of their salvation were still unsettled; but only that their *works* will be judged, and their station in the kingdom be thus determined. As to their persons our Lord expressly declares there is no judgment:

JOHN iii. 18.—He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

JOHN v. 24.—Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

(The words *condemned* and *condemnation* should be translated *judged* and *judgment*); and as to their sins the Holy Ghost often declares that they are cast behind God's back, cast into the depths of the sea, all forgiven, and never to be remembered:

ISA. xxxviii. 17.—Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back.

MICH. vii. 19.—He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

COL. ii. 13.—And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

HEB. x. 17.—And their sins and iniquities will I remember no more.

The bodies of believers, whether raised from the grave or changed in a moment, in the twinkling of an eye, will appear in the judgment precisely like Christ's glorious body, and hence it is more than absurd to suppose that they may be cast into hell. The saints who have already departed to be with Him are certainly not troubled about the results of the judgment, and the saints still living certainly have as little reason to fear, if they are resting simply upon His word:

LUKE xii. 32.—(See p. 18). JOHN x. 27-29.—My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

I COR. xv. 50-57. II COR. v. 6-8.—Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

PHIL. i. 23.—For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

PHIL. iii. 21.—(See p. 7).

But it is a solemn thought that all our works as Christians must appear in judgment, and nothing

will stand the searching test except that which has been done solely for Jesus:

MATT. xxv. 14-31. MARK ix. 41.—For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

LUKE xix. 12-26.—(See p. 4). ROM. xiv. 10-12.—But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.

I COR. iii. 8-15. I COR. iv. 5; ix. 24-27.—(See pp. 6, 20).

II COR. v. 9-10.—Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

EPH. vi. 8.—Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

PHIL. iii. 14.—(See p. 22). COL. iii. 23, 24.—And whatsoever ye do, do it heartily, as to the Lord, and not unto men. Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

II TIM. iv. 8.—(See p. 9). JAMES i. 12.—Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

I PET. v. 4.—(See p. 10). REV. ii. 10.—Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

REV. xxii. 12.—And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

CHAPTER VIII.

EIGHTH, while this scene of thrilling interest to Christians is transpiring in the air, to be followed by the marriage supper of the Lamb, (Eph. v. 25-27;* Rev. xix. 7-9);† a scene of totally opposite character, described in Rev. vi-xviii., will be witnessed on the earth. The Holy Ghost, who stays for the present the spread and full development of the mystery of iniquity, having been taken out of the way, (II Thess. ii. 7),‡ and the Church of true believers having been caught up

*EPH. v. 25-27 —Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

†REV. xix. 7-9.—Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

‡II THESS ii. 7.—For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

to meet the descending Lord, (1 Thess. iv. 16, 17),||
“then shall that Wicked be revealed.” (11 Thess.
ii. 8).§

That Wicked, or the Antichrist, is often mentioned in Scripture, and in a way to prove that he is a literal person, and not an ecclesiastical system, nor succession of rulers. His audacity and blasphemy and pride and lust of power will set forth the Christless culture of the present age personified, and mark the end of the world's boasted progress, terminating in the worship of an infernal Trinity, described in Rev. xiii. as the last attempt of Satan to ape the Godhead. For his characteristics and doom, besides numerous allusions to him in the Psalms, and numerous types of him in the historical books of the Bible. See

ISA. xiv. 12-15.—How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit.

||1 THESS iv. 16, 17.—For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

§II THESS. ii. 8.—And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

ISA. xxx. 30-33.—And the LORD shall cause his glorious voice to be heard, and shall shew the lightning down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it. For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

JER. l. 31-46. EZEK. xxi. 19-27; xxxi. 3-17. DAN vii. 8-27. DAN. viii. 23-25.—And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

DAN. ix. 26, 27.—And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

DAN. xi. 36-45. MIC. v. 1-5.—Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth. And this man shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

HAB. ii. 4-8.—Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

ZECH. xi. 14-17.—Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd. For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

MATT. xxiv. 15.—When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)

JOHN v. 43.—I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

II THESS. ii. 3-10. I JOHN ii. 18-22.—Little children, it is the last time ; and as ye have heard that antichrist shall come, even now are there many antichrists ; whereby we know that it is the last time. They went out from us, but they were not of us ; for if they had been of us, they would no doubt have continued with us : but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ ? He is antichrist, that denieth the Father and the Son.

I JOHN iv. 3.—And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God : and this is that spirit of antichrist, whereof ye have heard that it should come ; and even now already is it in the world.

II JOHN 7.—For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

REV. xiii. 4-18 ; xvii. 11-14.—And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet ; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them : for he is the Lord of lords, and King of kings : and they that are with him are called, and chosen, and faithful.

REV. xix. 11-21.

CHAPTER IX.

NINTH, as the Antichrist will have special relations to God's ancient people, the Jews, it is important to show that they will be restored to their own land. If this is not clearly seen, the prophetic Scriptures can not be understood; and if it is possible to teach anything in human language, this truth is plainly and abundantly revealed in the word of God. Read carefully:

GEN. xiii. 14-17.—And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

GEN. xv. 18.—In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

GEN. xvii. 8.—And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

GEN. xxviii. 14.—And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

GEN. xxxv. 12.—And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

GEN. xlviii. 4.—And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude

of people; and will give this land to thy seed after thee for an everlasting possession.

LEV. xxv. 23.—The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me.

DEUT. xi. 12.—A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

DEUT. xxxii. 8.—When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

ISA. ii. 1-3.—The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.' And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

ISA. xi. 11-16.—And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

ISA. xlix. 12-23; lx.; lxii.; lxvi. 10-20. JER. iii. 16-18.—And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

JER. xxxi. 31-39; xxxii. 37-44; xxxiii. 7-22; EZEK. xxxvi. 17-38; xxxvii. 16-28; xxxix. 22-29; HOS. ii. 14-23. JOEL iii. 16-21.—The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.

AMOS ix. 11-15.—In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this. Behold, the days come, saith the LORD, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the

captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

MIC. iv. 1-7.—But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the LORD of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

ZEPH. iii. 14-20.—Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I

will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you : for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

ZECH. ii. ; viii. 20-23.—Thus saith the LORD of hosts ; It shall yet come to pass, that there shall come people, and the inhabitants of many cities : and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts : I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts ; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you : for we have heard that God is with you.

ZECH. xii. ; xiv.

LUKE xxi. 24.—And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

ACTS i. 6, 7 ; xv. 14-17.—(See pp. 5, 19). ROM. xi. 13-29 ; REV. vii, 4-8.—And I heard the number of them which were sealed : and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

REV. xi. 1-8 ; xxii. 6.—And he said unto me, These sayings are faithful and true : and the Lord God of the holy prophet sent his angel to shew unto his servants the things which must shortly be done.

CHAPTER X.

TENTH, the order of events connected with the close of the present age or dispensation is as follows: (1). Christ is coming personally to awake the bodies of the saints that are sleeping in the grave, and to change in the twinkling of an eye His people who will be still on the earth when His shout shall be heard. This is "that blessed hope" set before us in the Scriptures, and there is no predicted event between the present moment and His coming. He may be here before the passing hour ends:

TIT. ii. 13.—Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

I THESS. i. 10.—(See p. 7); iv. 16.—For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first.

PHIL. iii. 20.—For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ.

I COR. i. 7.—So that ye come behind in no gift ; waiting for the coming of the Lord Jesus Christ.

I COR. xv. 51.—Behold, I shew you a mystery ; We shall not all sleep, but we shall all be changed.

ACTS i. 11.—Which also said, Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Compared with LUKE xxiv. 52.—And they worshipped him, and returned to Jerusalem with great joy.

JOHN xiv. 3.—(See p. 13). MATT. xxiv. 42.—Watch therefore ; for ye know not what hour your Lord doth come.

MARK xiii. 35.—Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning.

LUKE xii. 40.—Be ye therefore ready also: for the Son of man cometh in an hour when ye think not.

(2). In this coming the unbelieving world feels no interest, and hence the shout of our descending Lord may not be heard by uncircumcised ears; or if heard, it will not be heeded, but rather cause the ungodly to throw down the reins upon the neck of their lust:

GEN. v. 24.—And Enoch walked with God: and he was not; for God took him. Compared with GEN. vi. 5.—And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

DAN. x. 6-8.—His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

LUKE xviii. 8.—I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

JOHN xii. 28, 29.—Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him.

ACTS ix. 7.—And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. Compared with ACTS xxii. 9.—And they that were with me saw indeed the light, and were afraid: but they heard not the voice of him that spake to me.

EX. v.-xi. and REV. vi.-xix. show that when the restraints of God's grace are withdrawn, His judgments only harden men in iniquity.

(3). The Church of real believers having been caught away from the earth, leaving a vast mass of empty profession behind, Israel again comes upon the scene as the centre of Jehovah's thoughts and purposes about the earth. The most careful Chronologists have shown that the word of God divides the history of the Jewish race into four great cycles or periods, each of "seventy times seven," (Matt. xviii. 22),† or 490 years.

The first extends from the call of Abraham to the exodus out of Egypt; the second from the exodus to the completion of Solomon's temple; the third from the dedication of the temple to the close of the Babylonian captivity; the fourth from the captivity to the millennium. It is true that there were more than 490 years in each of these periods, as *we* count time, for we find 505 years from the call of Abraham to the exodus.* But we must subtract from this the 15 years during

†MATT. xviii. 22.—Jesus saith unto him, I say not unto thee, Until seven times : but, Until seventy times seven.

*GEN. xii. 4.—So Abram departed, as the LORD had spoken unto him ; and Lot went with him : and Abram was seventy and five years old when he departed out of Haran.

*GEN. xvi. 16.—And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

*GEN. xxi. 5, 8-10.—And Abraham was a hundred years old, when his son Isaac was born unto him. * * * *
And the child grew, and was weaned : and Abraham made a great feast the same day that Isaac was weaned.

And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son ; for the son of this bondwoman shall not be heir with my son, even with Isaac.

which Abraham failed to "cast out the bondwoman and her son," (Gal. iv. 30).† The Bible tells us there were 480 years from the exodus to the time Solomon "began to build the house of the Lord," (1 Kings vi. 1).‡ Infidels of the Colenzo school point triumphantly to this statement as a positive error, and prove that there were 621 years. But they fail to subtract the 131 years of captivity:

JUDGES iii. 8.—Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Cushan-rishathaim king of Mesopotamia: and the children of Israel served Cushan-rishathaim eight years.

JUDGES iii. 14.—So the children of Israel served Eglon the king of Moab eighteen years.

JUDGES iv. 3.—And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

JUDGES vi. 1.—And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.

JUDGES x. 8.—And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel

*EX. xii. 40, 41.—Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

*GAL. iii. 17.—And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

†GAL. iv. 30.—Nevertheless what saith the Scriptures? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman.

‡1 KINGS vi. 1.—And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Zif, which is the second month, that he began to build the house of the LORD.

that were on the other side Jordan in the land of the Amorites, which is in Gilead.

JUDGES xiii. 1.—And the children of Israel did evil again in the sight of the LORD : and the LORD delivered them into the hand of the Philistines forty years.

1. SAM. vii. 2.—And it came to pass while the ark abode in Kirjath-jearim, that the time was long ; for it was twenty years : and all the house of Israel lamented after the LORD.

From the completion of the temple (1 Kings.vi. 38)* to the close of the Babylonian captivity there were 560 years according to human computation, but God does not number the 70 years of bondage, thus making manifest the important principle that *He counts time* only when the Jews are walking in covenant relation and fellowship with Himself in His land. This fact will at once make plain the prediction concerning the seventy weeks, or heptads as the word is rendered by Tregelles, in Dan. ix. 24-27.† Seven heptads, or 49 years, after the decree of Artaxerxes to Nehemiah, were occupied in restoring and building Jerusalem, followed by three score and two heptads, or 434 years, at which time “shall Messiah be cut off, but not for himself,” leaving the last heptad, or seven years, still in the future to be brought forward with its crowded and tremendous events at the end of the Gentile or Church age. For a prophetic history of the last heptad see Rev. vi.-xix.

*1 KINGS vi. 38.—And in the eleventh year, in the month of Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

†DAN. ix. 24-27.—Seventy weeks were determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know

(4). At the beginning of this closing period of seven years there will be a partial restoration of the Jews to their own land in blind unbelief, when they will rebuild the temple, and enter into covenant with Antichrist, the head of the restored Roman empire, that will then exist in ten kingdoms subject to one imperial will:

DAN. ii. 41-45.—And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided: but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

DAN. vii. 7-27 ; ix. 27.—And he shall confirm the covenant with many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

ISA. vi. 9-13.—And he said, Go, and tell this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long ? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the LORD have removed men far away, and there be a great forsaking in the midst of the land.

But yet in it shall be a tenth, and it shall return, and shall be eaten : as a teil tree, and as an oak, whose substance is in them, when they cast their leaves : so the holy seed shall be the substance thereof.

ISA. xvii. 8-14 ; lxvi. 3, 4.—He that killeth an ox is as if he slew a man ; he that sacrificeth a lamb, as if he cut off a dog's neck ; he that offereth an oblation, as if he offered swine's blood ; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them ; because when I called, none did answer ; when I spake, they did not hear : but they did evil before mine eyes, and chose that in which I delighted not.

EZEK. xxxvi. 17-38. ZECH. xiii. 2.—And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered : and also I will cause the prophets and the unclean spirit to pass out of the land.

II THESS. ii. 4.—Who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, shewing himself that he is God.

REV. xi. 1.—And there was given me a reed like unto a rod : and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. Compared with REV. xiii. 8.—And all that dwell upon the earth shall

worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

REV. xvii. 10-13.—And there are seven kings : five are fallen, and one is, and the other is not yet come ; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet ; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.

(5). In the midst of the week, or at the close of three years and a half, or twelve hundred and sixty days, or forty and two months, or time, times, and a half, as this brief period is variously designated, Antichrist will break his covenant with the Jews, arrest the daily sacrifice which had been resumed in utter rejection of Christ, set up his own image in the Holy Place, slay the two witnesses whom God will send to His ancient people, put to death those who refuse to pay him divine homage, the devil will be cast out of the air into the earth, and “then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be :”

MATT. xxiv. 21.—For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

ISA. xxviii. 18.—And your covenant with death shall be disannulled, and your agreement with hell shall not stand ; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

JER. xxx. 1-II. DAN. ix. 27.—And he shall confirm the covenant with many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

DAN. xi. 31.—And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

DAN. xii. 1, 11.—And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. * * * * * And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

II THESS. ii. 3-10. REV. iii. 10.—Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

REV. vii. 4-17; xi. 1-10; xii. 7-12.—And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

REV. xiii.

(6). A remnant of the Jews, brought through this great tribulation, will turn to the Lord God of Israel in their distress, and bear faithful testimony for him, while longing for the appearing of Messiah. Some will be gathered in Jerusalem

and many of them will win the martyr's crown as the result of their stedfast purpose not to recognize the blasphemous claims of Antichrist. Meantime the holy land will be the last, as it was the first, battle-field of earth. All the nations of the revived Roman empire will have their armies there, and there will be an invasion also of Russians, as we are plainly taught in Ezek. xxxviii. and xxxix., where instead of "the chief prince" in xxxviii. 2, or "prince of the chief," as it is in the margin, read "the prince of Rosh, Mesheck, and Tubal," Mesheck and Tubal answering to Moscow and Tobolsk:

ISAIAH iv. 3, 4.—And it shall come to pass, that he that is left in Zion; and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

ISAIAH x. 20-24.—And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land. Therefore thus saith the LORD GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

JER. xxx. 6, 7.—Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

JER. xxiii. 3, 8.—And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

* * * * But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them: and they shall dwell in their own land.

JER. xxxi. 7-12. EZEK. xi. 13-20.

DAN. xii. 1-3 —And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

HOS. v. 15.—I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

JOEL iii. 1-15. ZECH. xiii. 9.—And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

REV. vi. 9-11.—And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

REV. xvi. 14-16.—For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.

REV. xvii. 14.—These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

(7). When all nations shall be thus gathered against Jerusalem to battle, the Lord Jesus shall suddenly appear with His saints, who have been previously raised from the dead and changed, and after the overthrow of Antichrist and the confederated kings, He will establish His millennial kingdom on the earth:

ZECH. xiv. 1-5.—Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle: and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of the battle.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach into Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

MATT. xxiv. 29-31.—Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

LUKE xxi. 24-27.—And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory.

ISA. xxvi. 21.—For, *behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity : the earth also shall disclose her blood, and shall no more cover her slain.

ISA. lxvi. 5, 6.—Hear the word of the LORD, ye that tremble at his word ; your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified : but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.

MAL. iii. 1-3.—Behold, I will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in : behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner's fire, and like fullers' soap : And he shall sit as a refiner and purifier of silver : and he shall purify the sons of Levi, and purge them as gold and silver, that they offer unto the LORD an offering in righteousness.

II THESS. i. 6-9.—Seeing it is a righteous thing with God to recompense tribulation to them that trouble you ; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

JUDE 14.—And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints.

REV. xix. 11–21. Ps. lxxii. 8–11.—He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him.

ISA. xxiv. 21–23.—And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

JER. xxiii. 5, 6.—Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

ZECH. xiv. 9.—And the LORD shall be King over all the earth: in that day shall there be one LORD, and his name one.

LUKE. i. 32.—He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

REV. xv.

The appearing of Christ will be followed by the conversion of the Jews, and their brethren from all parts of the earth will eagerly press homeward, assisted by the Gentiles; the temple will be rebuilt and such part of its former worship restored as will reflect the glory of the reigning Messiah; Jerusalem will become the praise and joy of the whole earth; and all will know the Lord from the least to the greatest:

ZECH. xii. 10-14.—And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications : and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart ; the family of the house of David apart, and their wives apart ; the family of the house of Nathan apart, and their wives apart ; the family of the house of Levi apart, and their wives apart ; the family of Shimei apart, and their wives apart ; all the families that remain, every family apart, and their wives apart.

ZECH. viii. 3-8.—Thus saith the LORD ; I am returned unto Zion, and will dwell in the midst of Jerusalem : and Jerusalem shall be called A city of truth ; and the mountain of the LORD of hosts, The holy mountain. Thus saith the LORD of hosts ; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the LORD of hosts ; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes ? saith the LORD of hosts. Thus saith the LORD of hosts ; Behold, I will save my people from the east country, and from the west country ; and I will bring them, and they shall dwell in the midst of Jerusalem : and they shall be my people, and I will be their God, in truth and in righteousness.

ZECH. viii. 20-23.—Thus saith the LORD of hosts ; It shall yet come to pass, that there shall come people, and the inhabitants of many cities : and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts : I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts ; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you : for we have heard that God is with you.

EZEK. xl.-xlvii. ISA. ii. 1-4.—The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

ISA. iv. 2-6.—In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

ISA. xi. 4-16; xxv. 6-9.—And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the LORD GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

ISA. xxvii. 6.—He shall cause them that come of Jacob to take root : Israel shall blossom and bud, and fill the face of the world with fruit.

ISA. xxxv. ; xlix. 12-23 ; lx. 8-22 ; lxxv. 18-25.—But be ye glad and rejoice forever in that which I create : for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people ; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days : for the child shall die an hundred years old ; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them ; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit ; they shall not plant, and another eat : for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble ; for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer ; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock : and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

ISA. lxvi. 19-23.—And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory ; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take of them for priests and for Levites, saith the LORD. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

JER. xxxi. 31-40. EZEK. xxxvii. 19-28. MIC. iv. 1-4.—But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

ZEPH. iii. 14-20.—Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

ZECH. xiv. 16-21.—And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up,

and come not, that have no rain ; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt and punishment of all nations that come not up to keep the feast of tabernacles.

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD ; and the pots in the LORD's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts : and all they that sacrifice shall come and take of them, and seethe therein : and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

ROM. xi. 26-29.—And so all Israel shall be saved : as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob : for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes : but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance.

CHAPTER XI.

ELEVENTH, there are no dates given in Scripture by which we may determine when these momentous events will occur. In the language of the Westminster Confession, Christ "will have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen." We only know that He Himself describes the condition of things as going from bad to worse during the continuance of the kingdom in mystery, or previous to its manifestation at His appearing. Only one-fourth part of the seed will take effect, (Matt. xiii. 1-23); the tares and the wheat will grow together until the end of the age, and the former in such abundance that they can not be rooted up, (Matt. xiii. 24-30);* the birds, that is,

*MATT. xiii. 24-30.—Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles and burn them: but gather the wheat into my barn.

as He explains in the preceding parable, the wicked one, will lodge in the branches of the great tree, (xiii. 31, 32);† and the woman hides leaven, always the symbol of evil, in the three measures of meal, the mystery of iniquity already at work, (Matt. xiii. 33;‡ 2 Thess. ii. 7).|| With this agree the messages to the seven symbolical churches of Asia in Rev. ii. and iii., where we find the last state so bad that the professing body is spewed out of the mouth of the Lord. With this agree also all the allusions in the New Testament to the last days:

MATT. xxv. 1-13. LUKE xvii. 26-30.—And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.

LUKE xviii. 8.—I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

†MATT. xiii. 31, 32.—Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

‡MATT. xiii. 33.—Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

||II THESS. ii. 7.—For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

LUKE xxi. 34-36.—And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

ROM. viii. 23.—And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body.

I THESS. v. 3.—For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

I TIM. iv. 1, 2.—Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.

II TIM. iii. 1-13; iv. 3, 4.—For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

II PET. iii. 3, 4.—Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

JUDE 17-19.—But, beloved, remember ye the words which were spoken before of the apostles of the Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit.

Every thing both in the Church and the world indicates that the end is very nigh, and that we are certainly in the last days. The Holy Ghost nowhere testifies that the knowledge of the Lord shall cover the earth during the present dispensa-

tion, but it is declared both throughout the Old and the New Testament that *judgments* shall usher in that time of universal blessing. But while Scripture abounds with prophetic testimony touching the world's judgment, it is equally explicit in asserting the terrible apostasy of the professing Church:

LUKE xviii. 8. —I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

ROM. xi. 22.—Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

II TIM. iii. II PET. ii. JUDE. REV. iii. 15-20 —I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

REV. xvii. 1-6.—And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman

was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

CHAPTER XII.

TWELFTH, it is distinctly taught that there are to be two resurrections, one of the righteous at the coming of Christ, and the other of the wicked at the end of the millennium, Rev. xx. 4-6.* This explains the remark in connection with our Lord's reference to the resurrection of the just, "Blessed is he that shall eat bread in the kingdom of God," (Luke xiv. 14, 15).† It explains the fact that some are accounted worthy to obtain that resurrection, (Luke xx. 35).‡ It explains the

*REV. xx. 4-6.—And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

†LUKE. xiv. 14, 15.—And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

And when one of them sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

‡LUKE xx. 35.—But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

questioning of the disciples "what the rising from [among] the dead should mean," (Mark ix. 10).^{*} It explains the anxiety of the Apostle to attain unto the resurrection, literally, "the out-resurrection, the one from among the dead," (Phil. iii. 11).[†] It explains the allusion to the resurrection of the righteous alone in 1 Cor. xv. 23,[‡] and 1 Thess. iv. 16.[§] Believers shall be raised in the likeness of Christ's glorious body, and are already saved when they come forth from the grave; unbelievers differ entirely in appearance and condition, and shall not be accounted worthy to obtain that first resurrection. So there will be two distinct judgments, one inflicted upon the living nations at the appearing of the Lord, (Joel iii.; Matt. xxv. 31-46), and the other the judgment of the dead when the thousand years are expired, and Satan shall have been loosed out of his prison for a little season, (Rev. xx. 11-15).^{**} Then will follow the burning of the earth and the works that are

^{*}MARK ix. 10.—And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

[†]PHIL. iii. 11.—If by any means I might attain unto the resurrection of the dead.

[‡]1 COR. xv. 23.—But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

[§]1 THESS. iv. 16.—For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

^{**}REV. xx. 11-15.—And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were

therein, the new heavens and the new earth wherein dwelleth righteousness, and an eternity of joy and glory for all who receive Jesus Christ as their Saviour and Lord. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

II PETER iii. 10-14.—But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hastening unto the coming of the day of God wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things be diligent that ye may be found of him in peace, without spot and blameless.

REV. xxi. 1-8.—And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed

written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.



TO-DAY OR TO-MORROW.

“Watch, therefore, for ye know not what hour your Lord doth come.”—MATT. xxiv. 42.

THE dark stream of evil is flowing apace,
 And man is still walking a stranger to grace,
 While daring rebellion is on the increase,
 Which mar not my joy, which disturb not my peace,
 For my heart is engaged with its own happy song;
 The Lord who has loved me will come before long;
 It may be to-morrow, or even to-night,
 That I shall behold him in unclouded light !

The house, and the land, and the wealth in the chest,
 Bring plenty of trouble, but never bring rest;
 The Lord is *my* portion ! and when I have grief,
 His rich consolation gives instant relief.
 I list not to doubts that my *reason* may bring,
 I *trust* to his mercy, and cheerfully sing—
 It may be to-morrow, or even to-day,
 That Christ will descend to call *us* away.

I know not the *way* He will bring it about,
 But I do know He'll come with the archangel's shout ;
 I know not the hour, whether morning or night,
 But I'm waiting with patience, with untold delight.
 Though thickly around me sad errors may roll,
 This one blessed hope is the stay of my soul—
 It may be to-morrow, or even to-day,
 That I shall be called to His presence away !

The world, in its wisdom, may scorn and deny
The worth of the One upon whom I rely,
But *from Him* all blessing and holiness flows ;
And *in Him* I have the most blessed repose.
The night closes in, and the morn re-appears,
And thus it has been for a number of years,
But still on the hill-tops of *hope* I would stay,
And eagerly look for the breaking of day !

To-morrow *may* come, with its sorrows and joys,
And the evil which often my pleasure alloys,
And still find the world with its poor little aim,
And the scoffer in nature and practice the same ;
May it never find me looking earthward for bliss ;
My hope is above, my rejoicing is this—
It may be to-morrow, or even this eve,
That I, for my place in the glory, shall leave.

To-morrow *may* come, with its sickness and death,
And I may be called to relinquish my breath,
But *that* makes me happy, because I am sure
My soul with the Lord will be sweetly secure ;
But faith takes *the word* as its own proper range,
And looks not for *death*, but that wonderful change,
From weakness and sickness, to vigor and might ;
From evil and darkness, to beauty and light.

Adorable Saviour ! by faith I descry
The long-looked-for day of redemption draws nigh,
When the shame and contempt and the grief shall give
place
To the holy rejoicings, the triumphs of grace !
Till *we* from this terrible desert are caught,
My heart would rejoice in this comforting thought—
It may be to-morrow, or even to-night,
The fulness of glory will burst on my sight !

... 6.24

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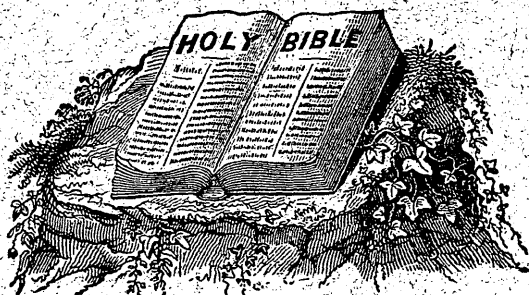
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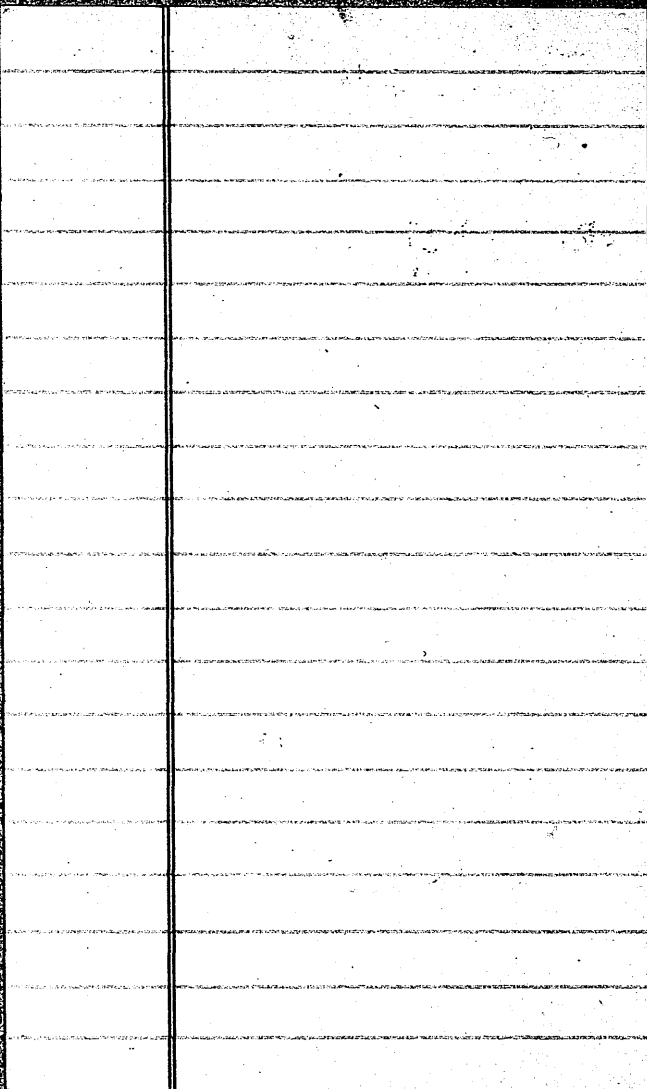
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